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DIE APOKALYPSE DES ELIAS. Eine unbekannte Apokalypse und Bruchstücke der Sophonias-Apokalypse. Koptische Texte, Übersetzung, Glossar. Von GEORG STEINDORFF. Mit einer Doppeltafel in Lichtdruck. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899. Pp. x+190. M. 6.50.

THIS publication forms part of the second volume of the new series of von Gebhardt and Harnack's *Texte u. Untersuchungen zur Geschichte der altchristlichen Literatur*.

The subject is not entirely new. Most of the Coptic fragments to which Dr. Steindorff's publication refers have been edited twice before this; first in 1884, by M. U. Bouriant, in Vol. I (1881-4) of the *Mémoires de la Mission archéologique française au Caire*, with a French translation; and again, more accurately, in 1886, by Ludwig Stern, with a German translation and a most valuable philological and lexicographical apparatus. The work of Steindorff, however, marks a considerable advance on that of his two praiseworthy predecessors. Besides the fragments published by them, it includes eight more leaves acquired, in 1888, by the Royal Museum of Berlin, and, moreover, owing partly to that important addition and partly to the author's keen sense of criticism, it enables us to locate more accurately those precious relics in the frame of ancient literature. We learn, for instance, that, with the exception of one leaf in Sahidic dialect, those fragments have nothing to do with the Apocalypse of Sophonias, as supposed by Bouriant and Stern. They belong to two distinct MSS., both on papyrus. The one, in Akhmimic dialect, dates from the fourth century, and contained (1) the long-lost Apocalypse of Elias and (2) another apocalypse, the name of which seems to have escaped the attention of both Nicephorus and the author of the so-called anonymous list. In the other, somewhat later, were preserved, in Sahidic, another recension of Elias' Apocalypse and the Apocalypse of Sophonias, of which, however, as we have said, one leaf only has been, so far, discovered. The conclusions of Steindorff on the authorship and date of composition of these interesting documents are, briefly, as follows: All three apocalypses were originally composed in Greek by Jews, settled in Egypt. Such, at least, is certainly the case for the unknown apocalypse and that of Elias. The former seems to be entirely a first-hand document, and betrays no Christian interpolations; the latter, on the other hand, was strongly corrected, or at least adapted, by a Christian, possibly by the Coptic translator himself. Its author, besides, though Hellenistic, as far at least as language goes, may have borrowed some ideas from

the same source as the author of the *Sepher Eliā*. The unknown apocalypse may have been composed as early as 100 years B. C. Dr. Steindorff is not quite so positive on the date of the Apocalypse of Elias; he thinks, however, that the Christian adaptation can be located between the first epistle of St. John and the letter to Diognetus (third, possibly second, century A. D.). The Akhmimic and Sahidic recensions of that document are independent, but they can be traced back to a first Akhmimic translation from the original Greek. As for the fragment of the Apocalypse of Sophonias, it is too short to say what it was. The author can only surmise that it was also the creation of an Egyptian Jew, modified later by a Christian.

We need not insist on the importance of such a publication as this. The very fact that it appears under the auspices of such scholars as von Gebhardt and Harnack is a sufficient proof that it deserves the attention of all lovers of early Christian literature. The author, it is true, is not a professional critic in matters of history, and such as go by that name may find fault with his conclusions, logically deduced as they be, or seem to be.<sup>1</sup> At any rate, he is a good and reliable Coptic scholar, and as such he certainly has done justice to himself by his edition and translation of those difficult texts. On that score, we are glad to say, we may congratulate him without reserve.

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DIE SOGENANNTTE KIRCHENGESCHICHTE DES ZACHARIAS RHETOR,  
in deutscher Übersetzung herausgegeben von K. AHRENS,  
Gymnasialoberlehrer in Ploen, und G. KRÜGER, Professor  
der Theologie in Giessen. Leipzig: B. G. Teubner, 1899.  
Pp. xlv + 42 + 417. M. 10.

THIS volume is a good specimen of German learning, but not of German bookmaking. The division of labor between the two authors

<sup>1</sup> Professor E. Schürer, reviewing Dr. Steindorff's publication in the *Theologische Literaturzeitung*, 1899, No. 1, holds that the folio of the Sophonias Apocalypse may very well be considered as introductory to the Akhmimic text of Steindorff's anonymous apocalypse, which consequently would be nothing but a recension of the said Sophonias Apocalypse; furthermore, what Steindorff calls the Elias Apocalypse cannot be the document thus designated by Origen, as the latter was certainly Jewish, while the former clearly betrays a Christian authorship. Schürer concludes that, in that case, nothing would prevent us from considering the two documents as one; so that, after all, the hypothesis of Bouriant and Stern would be right.